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## SHORT NOTICES.

## DR. A. HARKAVY'S PUBLICATIONS.

I THINK I am right in drawing attention to the publications of my learned friend Dr. Harkavy, which he is kind enough to send to me regularly. This is a privilege which I highly esteem, since many of them are out of reach of those who are busied with Jewish literature and history. Many of the readers of this QUARTERLY will be thankful even for the short notices which I can give here.

1. In the first rank I put his edition of the poetical pieces of Judah Halevi (ed. **חֲבִיבִי**), which has reached the second volume (Warsaw, 1895), with Luzzatto's notes and his own. A very handy edition indeed, which he will no doubt enrich with poetical pieces still in manuscript.

2. Additions and corrections concerning the Karaites, and additions to Graetz's History, 3rd edition. Indeed, it was high time to rewrite this part according to the new MSS. in the Imperial Library at St. Petersburg. My lamented friend, Prof. Graetz, had no opportunity to do so himself after the St. Petersburg MSS. became known. These valuable additions are written in German.

3. **לקורות הכחות בישראל**, on the *sects* in Judaism, in Hebrew, written originally in Russian (see *J. Q. R.* VII, 687), (Warsaw, 1895).

4. Notes, called **חֲרָשִׁים גַּם יִשְׁנִים**. (a) No. 5. On Russian Settlements in the Holy Land, according to documents in the province of Lithuania, and the towns of Selz and Mistezki, in the seventeenth century, followed by those of the eighteenth century. This is followed (a) by the prospectus of a Hebrew weekly (1864); (β) by a correspondence of Dr. Mandelstam with the famous Firkowitz; (γ) Miscellanea, some extracts from MSS.; (δ) additions and corrections to Benjakob's bibliographical work, entitled **אוֹצֵר הַסְּפָרִים**, which may be welcome to Dr. Steinschneider for his nearly finished bibliographical work. (b) No. 6. A short description of Hebrew MSS. which Dr. Harkavy examined rather hastily in the East, when he was there in the year 1886, viz. in Jerusalem, Damascus, Aleppo, Cairo, and Smyrna, of course in private libraries. No. 7 (1896). Additions to the Hebrew translation of Graetz's History, vol. vi (in Hebrew, Part IV). These notes are of the highest importance, not only for the corrections, but for new documents, e. g. the fragments of a dictionary of Haya Gaon in Arabic, given here with a Hebrew translation. The same is the

case with Ben Balaam's commentaries on Biblical books in Arabic, of which Dr. Harkavy gives also a Hebrew translation. There are many additions and corrections in the Karaitic later works, additions to the bibliography of Abraham ben Ezra, and many other additions. This *fasciculus* is dedicated to the memory of Joseph Derenbourg in Paris, and of Joel Müller in Berlin. I conclude with two essays in Russian.

5. An extract from the Proceedings of the Society מרבי השכלה (St. Petersburg, Dec. 27, 1894) on the printing of Hebrew books in Russia and Poland. In the latter half of the sixteenth century, the Polish Jews had their presses at Lublin and Cracow. A great blow was dealt by the rebellion of Bogdan Chmelnicki and the troubles of Little Russia in the seventeenth century. The many presses established towards the end of the last and the beginning of the present century tended to spread Hassidism. A list of places with the date of the first book printed at each is given at the end of the essay, pp. 105-107. The first book printed was, at Lublin (Poland) in 1556, the Pentateuch.

6. Extract from the Memoirs of the Imperial Archaeological Society of St. Petersburg, on the origins of Islam, in which Dr. Harkavy expresses a hope that the time is approaching when these sources will be thoroughly known. Sprenger has shown that at first Mohammed approximated more to Judaism and Christianity. This he afterwards repudiated as he became more successful. But in the Koran and other works connected with Islam, there are many correct references to the Bible. Some, however, are incorrect, and in many cases these have arisen from carelessness more than design. Dr. Harkavy disagrees with Rösch, in thinking that the passage to which Mohammed referred in the Old Testament as containing his name is to be found in Haggai, Daniel, or the Psalms. It is well known that the allusion is to the 17th chapter of Genesis (verse 20), where there is a prophecy about Ishmael—"I will increase him greatly" (במאד מאד). If we take the letters as numerals במאד מאד and מחמד are both equivalent to 92.

#### רב פעלים ABRAHAM BEN ELIJAH WILNA'S

HERR SZIMON CHONES published in 1894 a posthumous study on Midrashim, by the R. Abraham son of the celebrated Gaon R. Elijah of Wilna, with the title of רב פעלים in Hebrew (Warsaw). It is a posthumous work, for the author died the 25th day of the month of Kislew 568 (=1808 A.D.), thus it is a forerunner of a part of Zunz's epoch-making work, *Die gottesdienstlichen Vorträge der Juden, historisch*